

THE
HISTORY
OF
MODERATION;

OR, THE
Life, Death and Resurrection
OF
MODERATION:
TOGETHER WITH
Her Nativity, Country, Pedigree,
Kinred, Character, Friends, and
also her Enemies.

*Tam prodesse velit, quam delectare.—
Nec prodesse sibi, sed pluribus.—
Immoderata ruunt, sed moderata struunt.*

*Let your moderation be known to all men,
the Lord is at hand, Phil. 4. 5.*

Written by *Hesychius Pamphilus*:
And now faithfully translated out
of the Original.

London, Printed for Tho. Parkhurst, at the Golden
Bible on London Bridge, next the Gate. 1669.

HISTORY





TO HIS
HONoured FRIENDS
T. E. J. B. and H. S.
ESQUIRES,

The Translatour wisheth all
Health.

Gentlemen,



Find this follow-
ing discourse was
written many a
day ago by *Hesychius*

A 2

Pam-

The Epistle

Pamphilus, in the native Language of *Feliciania* (a Language peculiar to that Island.) And because there are not many Copies of it, and the Language it self not much understood, but by such as have been bred and born in that Island, or have travelled thither, I thought good to translate it for the common benefit or delight of our Country-men.

The

Dedicatory.

The Story is not long, and in some things parallel to our present times, therefore did I judge the Translation more seasonable. If any reap either benefit or delight by reading of it, I reckon my pains more then requited. And for your selves, Gentlemen, if you shall please to own it as a testimony of singular respect to you (after that to the Publick) I shall super-

A 3 add

The Epistle, &c.

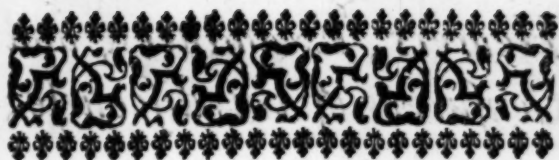
add that to the other Engagements upon him, who is,

Gentlemen,

Yours to serve you,

N. S.

THE



THE
EPISTLE
TO THE
READER.

T*O the Courteous or
Curious Reader,
all Moderation.
The like to all by-standers,
A 4 Hearers,*

The Epistle

*Hearers, Examiners, and
Censurers of this discourse;
and but one thing more, viz.
To make this your Mode-
ration known to all men,
('tis Apostolical) that with
whomsoever you converse,
you commend, promote, pro-
pagate and countenance it;
then have I as many Licen-
sers (as I need;) so many Rea-
ders, so many Licensers, who
though they subscribe not to
the Letter, yet do concur
with*

to the Reader.

with the Spirit of this Treatise. Then what happy Times! no more Swords, but Plough-shares; nor Spears, but Pruning-hooks; then no more jars, divisions, dissensions, schisms, or heart-burnings, but the voice of the Turtle shall be heard in our Land, and the unity of the Spirit in the bond of peace in the Church.

*Then shall you not need to enquire where Feliciania
is,*

The Epistle
is, we shall have it here :

Est hic, est Ulubris, animus
sive non deficit æquus.

Nor yet to enquire what
this Hesy chius Pamphilus
was, for I can promise for
him, being in my younger
dayes as well acquainted
with his Spirit and Temper
as any one. That he was one
who would not willingly of-
fend any one, no not the worst
Sons

to the Reader.

*Sons of Disobedience here
spoken of, but to desire they
might all be reduced to
the wisdom of the Just :
And that by Disobedience
here described, be meant not
any who in controverted
Points do soberly and peace-
ably dissent,*

Omnes hic veniam peti-
musq; damusq; vicissim.

*But only such as are di-
sturbers*

The Epistle

*stirbers of the Civil Peace;
and for such, Moderation
her self hath not a word to
say, but hath in readiness the
weapons of her warfare, to
revenge all such Disobedi-
ence.*

*Nor did he in speaking of
Extremity, Politicus, or a-
ny other, intend any reflexi-
on upon any particular Per-
son or Persons whatsoever,
but had the same design with
the wise Tekoites, who
fetcht*

to the Reader.

fetcht about a form of words, in a Parabolical strain, only to reduce the Lords banished, and to prevent the putting out the Coal of Israel, the Sacred Coal of Religion and Peace.

Now Reader, if thou carest neither for Hesychius, nor Pamphilus, nor the Translator neither, if thou art but for Moderation, I have enough, and shall love thee, and thank thee, yea, give

The Epistle

*give thee the publick thanks
of the Nation.*

*And then have a Com-
mission to invite thee to a
meeting with some of Mo-
derations Friends, to con-
gratulate her up-rising, and
the hopes of her Churching
in due time, where we shall
be merry, and more then
that, thankful; and the
Dishes we shall provide are
but two great standing
Dishes; the one, the largest
that*

to the Reader.

*that can be, of the greatest
thankfulness to Almighty
God for his Mercy ; and
the other, as near that as
may be, of heartiest thanks
to his Majesty, for his Gra-
cious Indulgence, and Roy-
al Clemency ; and after both,
one sober draught in a
friendly Cup, called Po-
culum Charitatis, which
we desire may go round the
whole Nation.*

Now

The Epistle, &c.

Now, Reader, go on,
or farewell.

Thine

N. S.

THE



THE
HISTORY
OF
MODERATION.

CHAP. I.

*The Country, Pedigree, Parentage,
Kinred and Acquaintance of
Moderation.*



MODERATION, how-
soever she hath of later
dayes lived obscurely, as a
Stranger to most Nations
of the Earth, and altogether unknown

B

to

to not a few, is *descended* of a very ancient and honourable *Family*, famous for their *Piety* and *Loyalty*; She came out of the *holy Land*, was born at *Arimathea*, of the most Honourable *Family* in that City, and of the *Senatorian* Dignity.

A *Family* which brought forth more *Saints* then all the world be-
sides; all the holy *Prophets* of old,
and the blessed *Apostles*, sprang out of
it; and very near in blood she was, and
intimately acquainted with those ma-
ny *Worthies* famed in ancient Story,
whose Race is almost wholly worn out
since, to wit, famous *Urban*, *Pudens*,
Clemens, *Justus*, *Aristobulus* (an excel-
lent Statesman and a Privy Council-
lour) *Aristarchus* (a great and gra-
cious Prince) and *Fortunatus* (a happy
and experienced General) *Saints* all
in the *Primitive Calender*: As also
with those of her own Sex, the Lady
Dorcas, the Lady *Eleēt*, and her Sister
Eleēt (whose names I do not now re-
member) so well known, and so much
honoured by the beloved *Disciple*,
and

MODERATION. 3

and Saint *Lydia*, Saint *Priscilla*, Saint *Damaris*, Saint *Tryphena*, and her Sister Saint *Tryphosa*, and Saint *Claudia* (supposed to be our Country-woman :) But all of them unquestioned Saints in the first Primitive Calender, before any of those were *Canonized*, whose names fill up our present Calenders.

Many great Personages besides desired acquaintance with her, and some claimed Kinred of her ; as first the Lady *Pilate*, but it was afar off, who privately sent word to the Lord Deputy her Husband, sitting *President* in the *High Court of Justice* (as then called) that he should in no hand proceed to the condemnation of the Prisoner then at the Bar , whatsoever should come of it, though he lost his place upon it.

And King *Agrippa*, who was much further off, who though he foully disliked the bandying against *Moderation*, yet he spake but one word, and that but faintly, in favour of the cause, and was but almost *perswaded* to countenance

nance it. Doctor *Gamaliel* was the nearest of the three, and spake more in her behalf, to stop the further prosecution against her for a time, and so did help her out.

But *Tertullus* the *Sollicitor*, was a pestilent Adversary (whether, as one said, *Avaritie magis quam malitie causa*, I will not determine) and he spent all his Oratory and Rhetorick to make her as black and odious as he could.

The place of her birth was *Arimathea* (as I said before) and is the same with that which was called *Ramab* of old, where was the first *Academy* of Divine Students, and the ancientest *Colledge* that was for the sons of the Prophets, whereof *Samuel* was *President*; and the self same City, where before him *Deborah*, that renowned Princess, and first *Queen Regent*, kept her Court. There was she born.

Her Fathers name was *Seignior Gravity*: Her Mothers, *Matron Sagacity* (a Woman of few words, but great understanding.) And a happy Couple

ple they were, and of ancient and honourable **Extractions**. *Gravity's* Father was a Grandee of State, an Honourable Privy Counsellor, lived and dyed at *Arimathea*, his name *Joseph*, whose Genealogy may be fetcht from the *Second Adam*, it was so high, so holy, and so ancient; his Father *Ben Hagios*, surnamed *Bar-Jonah*, he the Son of *David*, he the Son of *Abraham*, he the Son of *Noah*, he the Son of *Enoch*, he the Son of *Seth*, he the Son of *Adam the Second*, he the undoubted Son of God, and the first-born of every Creature.

He it was that in open Court, when that first High Court of *Injustice* was set to arraign and condemn the most Innocent Person that ever was, and their Sacred Sovereign besides, the *Lords Anointed*, perswaded and pressed, with all his might, to stay that bloody Sentence from being pronounced and executed, which, as he then told them, might sooner be repented then recalled, and would set all the Nation a bleeding; and when he saw he

could not be heard, he entred his *Protestation*, arose from the Bench, and withdrew with much detestation from their Assembly, with whom he would not have his *Honour* united, nor his *Loyalty* and *Conscience* stained.

Sagacity's Ancestors were Churchmen; some of them had been present at the first and best *Synod* that ever was called together, met purposely for *Accommodation*, where all unanimously voted no *Imposition* of things burdensome to *Conscience*, and agreed to pass a very few *Canons*, enjoyning only some *things necessary*, whereby the Peace of the Church was then happily settled.

The Children did not at all degenerate from their Parents, but as they had been vertuously brought up, so they lived together as sweetly, not being married till of full age, and good understanding; and as their Fathers had been, each of them, the glory of their respective Professions, so were the Children the
glory

MODERATION. 7

glory and joy of their Parents.

But it happening after a certain time, that *Persecution* wasting on the one hand, and *desolating Armies* on the other over-running all, their Native Country grew too hot for them to abide in: Therefore were they forced to seek out some more safe and quiet habitation; and having travelled many Countries, but finding no such, where they might quietly settle, they came at last to a certain *Island*, called *Felician*, by others corruptly, *Elysian*; an Island nearest the *Æquator* of any other, yet not under the *Equinoctial line*; that being an error which our times have corrected, the just *Æquator* not being where *dayes* and *nights* are of equal length, but where the *Inhabitants* minds and spirits are equally affected each to other, therefore by some called the *Æquanimal*, or *Æqui-amicital* line, by others the *Æqui-scriptural* line, more eatie to be found in the new *Cælestial* Globe, then in the old *Terrestrial*; there did they plant themselves and

their Family. A very fertile Isle it is, and seated in a most *temperate* Clime, there being no *extremity* of heat or cold; blessed with a happy Government and Laws, squared many of them to a Conformity to Divine Precepts, others suited to the condition of the people, in order to publick good: No where is a *Deity* more honoured, a Prince more beloved, a people more happy, and peaceably disposed. There they usually live to a great age, and in much health and plenty, and dye not till they are full of dayes. The temperateness of the Clime may be easily conjectured, if you consider the scituation of it, it being seated just in the very *middle Degree* of *Latitude*, and in the very utmost and most remote degree of *Longitude* from the *Meridian* of *Rome*.

Thither, I say, came this Family, and there seated themselves, and there had they the Children which they had, of whom we shall speak; whose History being many a day ago written in the native Language of that Island, is
here

MODERATION. 9

here transcribed and translated out of the Original, for the benefit or delight of our own Country.

CHAP. II.

Of the two Brethren of Moderation.

THe Parents had but a few Children, though they lived long together, to a great age; never had but two Sons (and they Twins) and one only Daughter, of whom this Discourse chiefly relates. The name of the elder was *Philodike*, or Love-Justice, a rare Patriot, and excellent Statesman: of the other *Philotheos*, a true friend to Religion, and as eminent a Clergy-man.

They were Twins, as I said, and so alike, that you could not know the one from the other: Both were nursed

sed by their own Mother *Sagacity*, of like feature, stature and disposition; alwayes bred up together, equally beloved of their Parents, and (which is rare to be found among Brethren in these dayes) no emulation or unkindness in the earth, but alwayes intire love and firm agreement to their dying day; whatsoever pleased or displeased the one, did the same to the other; they both joyed and grieved together, liked and disliked alike, by a strange and rare sympathy of nature and affection: They lived both to be good old men, and dyed both together, immediately after their Sister *Moderation* (even the self-same Day) and all three buried in one and the same Grave.

The Mother, if she might have had the name, would have had the elder called *Philoteos*, and bred a *Divine*, because her father was so; but her Husband perswaded her, and she presently yielded to have the younger so called, adding withall, that it could be no disparagement to him, to have the
elder

MODERATION. 11

elder called *Philodike*, for otherwise, said he again, it were but small honour or comfort to me, to give the name of Religion and Love to God, if there were not first had a respect to Justice and Righteousness.

But it made no matter which was which, for not only their age, habit and complexion were alike, but their disposition too, so that you had not been much mistaken, or at all called them out of their names, if you had called either of them *Philodike*, or *Philotheos*; for *Philodike*, the Lover of Justice, was as true a Friend to Religion as *Philotheos* himself was; and *Philotheos*, the Lover of God and Religion, was as much for Justice and Righteousness as his Brother was.

CHAP.

CHAP. III.

The Birth and Breeding of Moderation.

They had but one Sister between them, her name was *Moderation* (born to her Parents when they were well in years:) And she bred up at home, and nursed by her Mother *Sagacity*, who, with *Seignior Gravity* the Father, had instilled into her the chief Principles of Religion, Morality and Prudence, and she so apt and apprehensive withall, to conceive and retain (whatsoever she *heard* or *read* was all her own presently:) And besides it was observed in her, she would oft ask such *Questions*, and make such *Queries*, to understand the reason of things that seemed high, or doubtful and obscure (but still things
pertinent

MODERATION. 13

pertinent and serious) as was to be wondered at in a Woman, and of her age especially: Neither did she ever trouble her head about *Niceties* and *Impertinencies*, that it was verily conceived she could give as good satisfaction in most points of *Religion* and *Practice* as most *Divines*; and in matters of *Prudence*, and right *State-Policy*, few Statesmen could go beyond her: So that it was said, of all hands, of her when she was young, that she must be married, either to some eminent *Statesman*, or *Churchman*, for she would make an excellent Wife for either, and accordingly it fell out, for she was married to two such, one after the other, as you will hear anon.

CHAP.

CHAP. IV.

of Experience, Aunt to Moderation, her Husband, Children, Character and Employment, and how Moderation was bred in her School.

I Might have informed you also, that *Sagacity* had an elder Sister, called *Experience*, a very wise, knowing and vertuous Woman, and she lived to a very great age, in so much as she was commonly call'd *Old Experience*: But she had gone through a world of troubles as ever any did (inward and outward) for many years, much sickness, many crosses in the world, yet would she still say, all were for her good. And the least was not in her Husband, to whom she was married very young,

MODERATION. 15

young; his name *Philantos* (he loved himself, and cared for no body else) a great *Gallant* he was, and newly come of age, and of a fair Estate; but a wilfull and heady young man he was, and must not be contradicted nor counselled neither: He would never hearken to the advice of his Wife *Experience* till all was gone; He was many times hasty and unkind to his Wife besides, when any thing had crossed him, and this was a great *cut* to her. But at last she, by her wisdom and fair carriage, wrought a great change in him; so that people would often say, See by *Experience*, what may not a wise Woman bring a bad Husband to in time? *The Good Gill may mend the Bad Jack.*

She had by him many Children, three Sons, and as many more Daughters: The three Sons first, whose names were, *Philedonos*, *Misoponos*, and *Asotos*, all three too like the Father.

Philedonos was all for play and his pleasure; a dainty and delicate youth
he

he was, and his Father had spoiled him, by making a very Wanton of him, and he must be a Gentleman because the eldest.

Misoponos was put to a Trade, but a deadly lazy Boy he was, very dull at learning, and hardly brought to settle to any thing, or stay with any Master.

Asotos was worst of all, a prodigal vain he had in spending whatever he could wrap and rend, and good at nothing in the Earth but stroying.

When many saw these young Lads, and beheld their carriage, they said, it was not for nothing that that Proverb was raised, *Experientia Mater Stultorum*, that is, *Experience* is the Mother of Fools. But all three at last having well smarted for their folly, and being well taught by their Mother, *Dear Experience* (she took a world of pains with them first) they were much reclaimed.

But her Daughters proved all singularly good. The first was *Probation*; she had endured much, and had

MODERATION. 17

had been exercised with many temptations.

The Second *Patience*, a very meek, quiet and submissive a Creature as lived, never murmuring, fretting, or discontented.

And the third *Diligence*, a mighty active and handy body, and so willing and desirous to please, as you never saw the like.

These three she had pretty *thick* one after the other in her younger dayes, and stay'd a fair while ere she had any more; in so much that many thought she would have had no more Children: And all these three went through *much hardship*; you might, if you had looked wishly on them, have discerned somewhat of *Care* in their very Countenances, for the Mother had been under several troubles all the while she went with them: And they had all of them a

C

spice

spice of *Melancholy*, and were troubled with the *Hypocondriack* wind, which they after rubbed out, and then grew very healthful, and lived all of them comfortably.

After these three, *Probation*, *Patience* and *Diligence*, were a little grown up, she had three other goodly Children: *Hope* the first, after her *Confidence*, and last of all *Assurance*: These she had not so thick as the other three, but she stay'd a fair while between *Hope* and *Confidence*, and somewhat longer ere she had *Assurance*. These three last made *Experience* a joyful Mother, and crowned her later dayes with much happiness, and they were as happy for their part in their Mother: Tender Children all three when young, and had never grown up, if their own Mother had not carefully nursed them: But when grown, they were of an excellent Complexion, and rare Constitution, ever healthful, and so chearful, that they were never known to have an ill day, or look

MODERATION. 19

look with a sad Countenance : Nay, the *Mother* never had an ill fit all the while she went with *Hope*, *Confidence* and *Assurance*, as she had formerly had with all her other Children : Yea, it is thought she lived the longer for them ; and they were such good Children, and so tender of their Mother, that they eased her of all troubles, so that she was never troubled with any earthly business after, but lived as if she had been in Heaven already, no Creature in all the world so happy as she.

Her wild Husband *Philantos*, having now made away all his Estate, and his Wives *Portion* too, was at last fain to live upon his Wives care and pains ; and she maintained him and all her Children very comfortably.

She taught a *School*, and was excellently qualified for that Employment ; a mighty judicious and solid Person she was ; a great and diligent *Observer* she had been of whatever memo-

rable matters she had read, or had occurred in her time : She was universally read, I suppose, in all Histories whatsoever, *Ecclesiastical* or *Civil*, Ancient or Modern ; she had all the Chronicles of the Kings of the Land, and all the remarkable Accidents and Occurrents that had happened in their several Reigns, *ad unguem*, besides what she had furnisht her self with of her own Collections and Observations for many years ; and she had a most rare memory.

She could tell you by variety of Examples, and plenty of Instances, what had made Princes happy or unfortunate, what would make a Commonwealth flourish or decay ; what would raise or ruine a Family, what would settle or disturb the Churches peace : In a word, you could hardly put that to her, which she could not satisfy you in ; she could tell you who, or what, was like to thrive or miscarry ; what Match was like to prove well or ill : And her Judgment seldom failed.

She

MODERATION. 21

She had an *Aphorisme*, which was frequently and familiarly in her mouth, and call'd it an infallible *Maxime*, by which you might guess at what was future by what was past, which, she said, she had from the *Pen* of a matchless Prince, a man of the deepest insight, and greatest wisdom and observation in the world, and was this, *That which hath Been will Be, and there is nothing new under the Sun.*

With her *Moderation* had much of her breeding, besides what she had had put to her by her Father *Gravity*, and her Mother *Sagacity*; and careful she was to treasure up her Aunt *Experiences* *Aphorismes* and *Dictates* as so many Jewels of Gold; yea, in every matter of moment she would still come and advise with her Aunt *Experience*, to her dying day, for she long out-lived *Moderation*.

Moreover, *Philodike* and *Philother*, the two Brothers, were wont, at every

breaking up at School, to come and spend their time with her; yea, after they had been at the University, they would often come and visit her, and they thought their time well spent while they were with her: They would often confess, they had learnt that from her mouth, which they might have looked for long enough in their Books, and not have met withall: Yea, when they were advanced to that greatness, whereof I shall tell you more anon, they would familiarly come to her for advice and counsel, and this made the one so happy and accomplisht a Statesman; and the other a Divine.

She had not, as was thought by some, much of Learning or Languages, knew none but her Mother-tongue: But she had read most of the Writings of the Divines, and of the Histories of her own Country over and over, and had them perfect: And she did constantly back her Precepts with such choice and pregnant Examples

MODERATION. 23

ples, that made such impression in her Schollers, as that her Dictates were look'd upon as Authentick *Demonstrations*, or *Probatums* at least; and *Ipse dixit* was never more current in the old Philosophers School, then *ipsa dixit*, or *Experientia docuit*, was in hers; yea, *Experientia docuit* went for currant Authority all the Land over.

Very famous she was for the great good she did in teaching, and indeed she excelled all other School-masters and Mistresses whatsoever, so that she was by some, for a singular Gift she had in teaching above all others, by way of *Honour* and *Eminency*, styled, *Experientia Magistra Stultorum*, *Experience* the Mistress of Fools, because where none else could do good of them she could; but by most she was styled, *Magistra Sapientum*, the Mistress of the wisest. But to be sure all were the better that came under her Education and Instruction; and this was an Observation that was general-

ly taken of her Schollers, That they
alwayes were better *Livers*, then
those who had been taught only by
Book.

Moderation was bred up in her
School, as I said, and profited much,
was the most plyable Scholer she had
in all the School, and therefore she
took the more delight to discourse
with her, read her many a long Le-
cture: She would sometimes take her
in private with her into her Closet,
and say to her, *Moderation*, thou art
my near Kinswoman, I love thy very
name, I would there were more of it;
and next to my three youngest
Daughters, *Hope*, *Confidence* and *As-
surance*, so necessary to my Salvation,
I love thee as well as any Child I
have, and above any other mortal
Creature whatsoever; thy name and
nature being so full of *benignity* and
beneficialness to all mankind, because
so full of *charity*, which brings us
Mortals on Earth to the nearest affi-
nity with those Immortals in Heaven;
and

MODERATION. 25

and should I ever have another Daughter, I would call her by thy name.

" Moderation, I will tell thee what
" I have observed, and know to be
" most certain; Thy Ancestors have
" been blessings to Mankind in all
" Ages, and in whatsoever Coun-
" tries they have lived, have honour-
" ed God, preserved Peace, secured
" States, prevented Commotions,
" suppressed Inturrections, united
" Hearts, strengthened Hands, con-
" firmed Love, rooted out Discord,
" countenanced Piety, cherished Loy-
" alty, protected Innocency, settled
" the Church, secured Religion, pre-
" vented Schismes, extirpated Here-
" sies, enacted wholsom Laws, esta-
" blisht Commonwealths, enriched
" the lower World with the biggest
" blessings of Heaven, Peace, Joy, Uni-
" ty and Concord, and with the best of
" earthly blessings, Love, Friendship,
" Plenty and Prosperity. Oh! how
" good and joyful it is, to see Brethren
" dwell

“ dwell together in Unity, cemented
“ together with the Spirit of true
“ Christian Moderation !

“ Let me advise thee, my Child,
“ said she, to hearken to old Experi-
“ ence ; If thou lovest thy life, and
“ desirest to see good dayes, refrain
“ thy Tongue from evil, and thy Lips
“ from speaking guile ; eschew evil
“ and do good, seek peace and ensue
“ it : follow Peace with all men and
“ Holiness : Be sure thou follow him,
“ who said, learn of me that I am
“ meek and lowly : Get that meek and
“ quiet Spirit, which is said to be of
“ so great price with God : Honour
“ the King, obey Principallities and
“ Powers ; speak evil of no man, much
“ less of Dignities ; clothe thy self
“ with humility, meekness and inof-
“ fensiveness ; and be sure to remem-
“ ber thy own old short Lesson, Let
“ thy moderation be known to all men :
“ be not high-minded, envy no mans
“ greatness ; study to be quiet, and to
“ do thy own business ; fly, as the
“ most

MODERATION. 27

" most dangerous disease, and most in-
 " fectious Pest to a State, that *itching*
 " and *bewitching* evil, called *Polyprag-*
 " *mosyne*, in our Language, *pragmatical-*
 " *ness*, the fatal break-neck of many
 " and many : Avoid Contentions, de-
 " test Schismes ; conjure down by
 " faithful prayer, self-denial, and all
 " other honest means, that evil spi-
 " rit of *Division*, *Censoriousness* and
 " *Superciliousness* : Mark them that
 " cause Divisions and avoid them :
 " Have no commerce with wicked-
 " nefs, and the rebellious sons of *Belial*,
 " those of a fiery and turbulent spi-
 " rit ; in no hand meddle with them
 " who are given to *innovations* and
 " *change* ; pray for all, and do good
 " to all, that we may lead a quiet and
 " peaceable life in all godliness and
 " honesty ; learn to *bear* and *forbear* ;
 " whosoever saith a *Confederacy*, say
 " not thou a *Confederacy*, but let inte-
 " grity and uprightness preserve thee ;
 " remember him, who watched over
 " himself, when he saw others watch-
 " ed over him, that they might not
 " take

“ dwell together in Unity , cemented
“ together with the Spirit of true
“ Christian Moderation !

“ Let me advise thee, my Child,
“ said she , to hearken to old Experi-
“ ence ; If thou lovest thy life, and
“ desirest to see good dayes , refrain
“ thy Tongue from evil, and thy Lips
“ from speaking guile ; eschew evil
“ and do good , seek peace and ensue
“ it : follow Peace with all men and
“ Holiness : Be sure thou follow him,
“ who said , learn of me that I am
“ meek and lowly : Get that meek and
“ quiet Spirit , which is said to be of
“ so great price with God : Honour
“ the King, obey Principallities and
“ Powers ; speak evil of no man, much
“ less of Dignities ; clothe thy self
“ with humility , meekness and inof-
“ fensiveness ; and be sure to remem-
“ ber thy own old short Lesson , Let
“ thy moderation be known to all men :
“ be not high-minded , envy no mans
“ greatness ; study to be quiet, and to
“ do thy own business ; fly, as the
“ most

MODERATION. 27

“ most dangerous disease, and most in-
 “ fectious Pest to a State, that *itching*
 “ and *bewitching* evil, called *Polyprag-*
 “ *mosyne*, in our Language, *pragmatical-*
 “ *ness*, the fatal break-neck of many
 “ and many : Avoid Contentions, de-
 “ test Schismes ; conjure down by
 “ faithful prayer, self-denial, and all
 “ other honest means, that evil spi-
 “ rit of *Division*, *Censoriousness* and
 “ *Superciliousness* : Mark them that
 “ cause Divisions and avoid them :
 “ Have no commerce with wicked-
 “ ness, and the rebellious sons of *Belial*,
 “ those of a fiery and turbulent spi-
 “ rit ; in no hand meddle with them
 “ who are given to *innovations* and
 “ *change* ; pray for all, and do good
 “ to all, that we may lead a quiet and
 “ peaceable life in all godliness and
 “ honesty ; learn to *bear* and *forbear* ;
 “ whosoever saith a *Confederacy*, say
 “ not thou a *Confederacy*, but let inte-
 “ grity and uprightness preserve thee ;
 “ remember him, who watched over
 “ himself, when he saw others watch-
 “ ed over him, that they might not
 “ take

“ take him *tardy* in any matter of the
“ *Kingdom* : and who then will harm
“ thee, if thou followest that which is
“ good ? But if thou meetest with
“ trouble when thou doest well , re-
“ member who said, it is better, if the
“ will of God be so, to suffer for well
“ doing then for evil , and whose Le-
“ gacy that was , *In the world* you
“ shall have *trouble*, but in me *peace* :
“ But be sure you never suffer as an
“ evil doer , or busie-body in other
“ mens matters : then trust in God,
“ and take his promise, and *Experien-*
“ *ces* testimony to it, He will never fail
“ thee, nor forsake thee, but make thy
“ righteousness shine as the light, and
“ thy innocency as the noon-day :
“ Then *Moderation* thou shalt be a
“ happy Woman , blessed in thy life,
“ and more blessed in thy death ;
“ blessed in thy *coming* into the world,
“ and more blessed in thy *going out* of
“ this world into a better.

This, and much more to this pur-
pose, did *Experience* say to *Moderation*,
and

MODERATION. 29

and the like precepts she gave to all her Schollers.

And when *Philodike* and *Philotheos* came to visit her at any time, she would be lessoning them the best she could, and she would say to them,

“ You are young, and I am old, I
 “ have seen many *changes*, I hope you
 “ will see an happy *settlement*; I
 “ have lived to see an end of *Wars*,
 “ I hope you shall never see an end of
 “ *Peace*; I have lived privately, be-
 “ ing a Woman, and of many sad try-
 “ als, you are hopeful and likely
 “ young men, and it may please God
 “ so to bless you, as that you may be
 “ called forth to publick Employ-
 “ ment, and if ever it shall please God
 “ to raise you, remember you are not
 “ born for your selves: Labour to be
 “ as good as great, more to please God
 “ then men; more to mind the pub-
 “ lick good then your private inte-
 “ rest: First seek the *Kingdom of God*,
 “ and the righteousness thereof; next,
 “ the

“ the happiness of *this Kingdom*; and
“ the welfare thereof; next to the
“ Peace of God, and a good Consci-
“ ence, prefer the Peace of Church and
“ State; without which you can nei-
“ ther have nor keep the former; nor
“ make nor cherish *Parties*.

“ Drive on no Interest or Design
“ but the publick good; contend for
“ nothing but Piety, Sanctity, Unity
“ and Charity; oppose and detest no-
“ thing so much as Irreligiousness,
“ Prophaness, Pride, Division and
“ Revenge; fear God, honour your
“ Sovereign, love your Country, pray
“ for the Church, then shall you be
“ blessed of God, protected, and, it
“ may be preferred by your Prince,
“ and beloved of your Country:
“ Remember that old never failing
“ Oracle, that Experience hath ever
“ seen made good, *Them that honour*
“ *me I will honour*, and *they that de-*
“ *spise me shall be lightly esteemed*. And
“ last of all, let me charge you, in
“ whatsoever place you may be set,
“ that

MODERATION. 31

"that you never forget your Sister
" *Moderation*; whom she held all
that time in her hand, and there we
now leave her at present, with her
Aunt *Experience*.

CHAP.

CHAP. V.

*of Philodike and Philotheos
bred together. Philodike's
Profession, Character, Advance-
ment, Death, Burial and Epi-
taph.*

NOW leaving *Moderation* and her Aunt *Experience* together, we will return to *Philodike* and *Philotheos*, the elder Children; While they were young they were bred together under the same Tutors and Teachers: Towardly and hopeful Children both (the forwardest Scholars in all the School) learning the same Authors, and performing the same School-Exercises, and profited so much, that in a short time (being well fitted first) they were sent to the

MODERATION. 33

the *University*, where both were taken much notice of for their extraordinary diligence, early rising, and sometimes late sitting up at their study, and their great *proficiency*. There when they had taken their several *Degrees* (which had been conferred on them, not out of favour, but merit) *Philodike* removed thence first, to the Inns of Court, where he was none of your young Gallants, that brave it in rich Apparel, as if they came thither merely to see and *learn fashions*; but a close and hard *Student* he was, diligently examining and enquiring into the Reasons and Grounds of the Law, and diving deeply, and piercing thoroughly into the more knotty *Intricacies* and profound Mysteries of his Profession; to which having so well attained, he was called to the *Bar*, and in short time became famous for his *practice*; a most courteous and affable *Gentleman* he was, of a quick apprehension, clear head, firm memory, free expression, and excellent good language, and above all, very conscien-

D

tions

tion as to his *Clyents* and their *Fees* (great or small) he looked not so much at *Clyent* or *Fee*, as at the *Cause*, and that not whose it was, but what it was.

He was afterwards, by many steps, advanced to be *Lord Chief Justice* in the Island *Felician*a; which Dignity he did more honour with his worthy carriage, then the place did honour him; there was he commonly stiled, the *Incorrupt Judge*, and the *Poor mans Advocate*.

And after that, his Prince taking further notice of him, he was taken in to be one of the *Privy Council*, and had the Great Seal committed to his custody, and so he continued to his dying day; living in the high favour of his Prince, and dying in the love and honour of his Country.

Never was Great *Patriot* more generally lamented, and his Funerall Hearse more loaden with *Excomia-*
stick

MODERATION. 35

stick Elegies, then when he was buried. One Paper I snatcht, which had at the foot of every *Tetraftick* this for the *Burden*; translated out of the Original, thus it may be rendered;

*Mourn, mourn for Philodike :
Pray, pray God send's more like.*

And upon his Monument this *Epitaph* engraven.

Here lyes Great Philodike, of Gravity descended,

And Matron Sagacity, so much commended;

The Glory, Peace, Welfare, Pillar of the Nation,

He serv'd God, Prince, Country in his Generation,

Brother to Great Philotheos and Moderation.

CHAP. VI.

Of Philotheos, his Profession, Preferments, Character, Life, Death, Burial, Epitaph.

P*hilotheos*, as the Mother desired, was bred a *Divine*, and stayed much longer at the University, till he was accomplisht with all Endowments requisite for a *Church-man*; And being of great note there for his good life, solid preaching, and depth of learning, he was presented by a worthy Patron to a competent Living, whereto he went, and was there constantly *Resident*, never had *Plurality*, preached painfully, did very much good, kept Hospitality, made Peace among his Neighbours (if any were at variance) brought his Parish to a great measure of know-
ledge

M O D E R A T I O N. 37

ledge in Religion, and to a general good Conformity.

There had he dyed incumbent, had not his Prince, hearing of his singular worth, promoted him to a *Bishoprick* (that Government being then in use in that Island, and so had been time out of mind) which though he accepted, he was not yet at all changed from what he was before, nor lifted up above his *Brethren*, but continued his former constancy in preaching, became a Pattern to his Flock in Doctrine and Conversation; a great encourager of Learned, Orthodox, painful, pious and peaceable Ministers; nor did he more strictly enquire after their conformity to the Church, then to the *Scripture-Cannons*.

In a word, he so gave himself to *Reading, Exhortation and Doctrin*e, and the other duties of a worthy Pastor, so fulfilled his Ministry which he had received, as a good *Steward* of

the House of God; and one he was besides, that so well ruled his own house, that had he lived in the Primitive times, he might have been accounted a second *Timothy*, or in latter times, he might have been called another *Jewell*: He also dyed full of dayes, and was much lamented: And upon his Hearse many a sad *Elegy* was fastened, and one much longer then all the rest, had at the end of every Verse this Burden, supposed to be made by the same Author, and translated into English, thus it runs.

*All weep for the death of worthy
Philotheos;*

*Most pray, that the World become not
now Atheos.*

And upon his Monumene this *Epitaph* inscribed.

MODERATION. 39

*Here lyes Philotheos, of Church-
men best,*

*Him the good will follow; God
mend the rest:*

*Moderation loved him, he Modera-
tion:*

*His death fills all with sad lamenta-
tion.*

D 4

CHAP.

CHAP. VII.

Of Moderation her Virtues and
Character, her two Enemies.

AND now to return again to *Moderation*: Her two Brothers, while living, being of such eminent Quality (as you have heard) you would not think that their only Sister *Moderation* could want preferment, or sit long without many fair offers for a *Great Match*, and many such she had: But though she was a *Lady* of a most amiable Aspect, and compleatly accomplished, yet did she never affect *Curiosity* in her Dress, nor *Costliness* in her Apparel (though very decent and comely;) and upon that account partly, some of the Gallants, who had heard much of her fame, wisdom and virtues,

MODERATION. 41

vertues, and had begun to court her, fell off again, and could give no other reason for it but this, that they feared she had so much of her Father *Gravity* in her, as was not sutable to their youthful and frolick humours.

And indeed she had a great resemblance both of Father and Mother; Her Father *Gravity* she resembled to the life in her composed Countenance and Gesture, and her Mother *Sagacity* for all the world for her speech, prudence and temper of spirit; so full of serious consideration, and so judiciously circumspect, as not to take up every thing upon *vulgar* estimation, and common report, but duly examining and deliberately weighing every thing still, as was to admiration: And the truth is, her two Brethren, *Philodike* and *Philotheos*, even in their highest Dignities, held it not below them to advise with *Moderation*, but in difficult cases especially, they would be sure to consult with her, because she had had more of her breeding
with

with their Aunt *Experience* then themselves: Neither did they ever repent their hearkening to her, for they still found, by *Experience*, that her counsel was alwayes safest; she was a Woman of a deep insight into matters of concernment for Church or State, and was never known to be *byassed* by interest or private passion (as most an end others are) but alwayes warily foresaw what was like to be the issue of things, and accordingly she advised what was most for publick good. She was universally beloved of all, above any mortal Creature, and had no Enemy in all the World, save only two, *Extremity* and *Disobedience*.

Extremity hated her with all her heart, though she had never given her any cause: And *Moderation* hated *Disobedience* with a perfect hatred (and blame her not) she had just cause.

CHAP. VIII.

Of Extremity, her Pedegree, Character, and Enmity to Moderation.

E*xtremity* was descended of an Ancient and Noble Family in *Cilicia*, sometimes a famous Province of the old Roman Empire; Her Father *Saul the second*, surnamed *Hyperzelotes*, a man known far and near, whose education had been choice, proficiency incredible, parts great, abilities rare, travels many, in his life alwayes *irreprovable*, and in his way very *devout*: In his younger dayes he had been of a hot and eager spirit, a *Proto-persecutor* of the *Proto-Martyr Steven*, but as he grew elder he grew more mild and moderate; and as he changed his harsher name of
Saul

Saul, into a softer, *Paul*, so was he quite changed in his disposition from *Hyper-zelotes* to *Hyper-philadelphotes*, and was turned into another man, as *Saul* the first was for a while, but he for ever.

He had been once of that Opinion, that no sort of men ought more severely to be *Animadverted* into, and dealt with, then such, who in the least dissented from the Religion and *Rites of their Forefathers*; and would but Authority pass Acts severe enough for suppression of such by *Banishment, Bonds, Imprisonment, or death*, he would be the man that would see them put in *execution*, which he also did, judging it the best service could be done to God, or his Church; thereupon he haled many into Prisons, and compelled them to abjure, recant and blaspheme, or suffer and dye.

But after he was (I say) quite of another mind, and became the most complacent and complying Person in
the

MODERATION. 45

the world, and held with *Moderation* as much as any : Now (he said) what was his *gain* before was now his *loss*, and what he formerly esteemed his *glory*, he looked on as his *shame* : *Circumcision* was no more with him now then *Uncircumcision* ; both nothing to the *new Creature*, to *faith* in Christ, to the *keeping of the Commandements* of God. He could condescend and comply so far now, as to be made *all things to all men*, so it were to further the salvation of any. His Daughter *Extremity* was begotten by him in his younger years, as he was travelling to *Damascus*, before he had been better catechised and instructed by *Ananias*.

The younger dayes of the Daughter, were an imitation of the Fathers younger dayes, who observing, in those unsettled times that had been in *Felici-ana*, about that time when there was *no King in Israel*, and every man did what was right in his own eyes, that many distempered Humours, even to

a plain *Delirium*, if not *Distraction*, had pestered both Church and State, thought it high time to *awaken* Authority, to revive former severity, with some further addition too, to curb *Moderation*; and being passionately zealous to prevent any *Rupture* in the *Church*, before many other *Disorders* in the *State*, would have all brought into an exact Uniformity.

It fell out also unhappily, and much to the prejudice of *Moderation*, that some of those Sons of *Disobedience*, and Grand-children of *Belial*, had much about that time, or not long before, broke out into an open Rebellion, and made seditious Commotions, when all were in expectation of settlement in the Island; and not long after a bloody War was commenced, between that Island and some other potent Neighbours in the adjacent Islands: And *Extremity*; zealously watchful, and prudently solicitous, to preserve common Peace at home, held

MODERATION. 47

a suspicious eye over *Moderation* and all her Actions, as mistrusting she had underhand countenanced the former, or corresponded with the latter; both which (God knows) she was far enough from, constantly praying for publick Peace, and the prosperity of the Church and State; yet could not *Innocency* (as yet *unknown*) secure poor *Moderation* from many a harsh Censure and bitter Taunt. Then would *Extremity* twit *Moderation*, and charge her with disaffection, and often hit her in the teeth with the miscarriages of others, that she had nothing to do withall; and would be saying, you must go a way by yourselves, and be wiser then all the world; and had I power in my hands, said some (which was well they had not) I would make *Moderation* pack, or change her note.

But afterwards, to the great satisfaction of all, upon a through observation, (I will not say a better infor-

information) *Extremities* prejudice
against *Moderation* was abated, and
afterwards became perfect Friends, as
we shall say anon.

CHAP.

CHAP. IX.

*of Disobedience, Moderation's
only Enemy, whom she hated,
her Pedigree, Character and
vile Posterity.*

D*isobedience* was the other Enemy *Moderation* had, and her indeed did she as much hate as *Extremity* did her, and much more justly, for her many wicked pranks and practises against both Church and State, yea, against all *humane Society*.

She was a Woman of an *ill feature*, and more untoward *nature*; descended of an *infamous* and stained Family, yet very ancient; she was the Daughter of old *Belial*, and that by a *strange woman*; she was of a shrewd and sub-

E

tle

tle wit, mis-shapen countenance, monstrous in her birth (being born with teeth in her head , came laughing into the world, with a *Coal* of fire in one hand , and a *Sword* in the other) of hollow eyes, and looking askint very ill-favouredly ; besides, by a fall in the Cradle, she had her back broken, and wry-neckt ever after : *Nature* had branded her for a prodigious *Carryon* : She was twice married , first to *Sheba*, the Son of *Bichri*, an old *Incendiary*, and head of a seditious Crew ; and after he had lost his head, she married with *Elymas* the Sorcerer, who dealt with the *black Art*, an utter enemy to all Righteousness , and as full of all subtilty, malice and wickedness, as his Brethren the *Jesuites* could wish , or his Father *Beelzebub* could make him ; and he was fittest for her, for it was shrewdly suspected , they had been naught together before.

She was a Woman too too fruitful, and had by both her Husbands a many lewd, vicious, and graceless Children.

Her

MODERATION. 31

Her first Husband openly taught the Art, and invented the Instruments of Rebellion, was the first that blew a Trumpet of Sedition against his Sovereign; and it is thought she set him on: She had instructed her Children in all the wayes of Impiety and Disobedience; a *Roman Catholick* she was, and therefore sent some of her Children beyond-sea; some were Students at *Doway*, some at *Louvain*, and one she sent to *John of Leyden's Colledge at Munster*: They were great Proficients all in the Arts, and very forward to propagate those Principles taught by the Hebrew Doctor *Abaddon*, the Greek Professor *Apollyon*, and the Latine Dictator *Filius Perditionis*; for some of them understood all Languages; men of working brains and restless spirits; a viperous Generation, tearing out the bowels of whatsoever Nation bred them; skilful to divide, destroy and supplant; the only Enemies to Monarchy and publick Peace; they have set their heads and their Agents awork to destroy Kings,

blow up Parliaments, burn Cities, lay waste Churches, to divide between Prince and people, to make or increase parties, and their last end is to bring in the *Abomination of Desolation.*

The *Children* by the later Husband were the more by far, and of several Complexions and Dispositions, as if they had not been by the same Father and Mother; yet were they their natural Children, and had somewhat of both in them, for both were notorious for all or any manner of wickedness imaginable, *neither barrel better Her-ring*; and the Children like them, nothing came amiss to them, so it were bad enough; such a Generation for swearing, staring, drinking, whoring, ranting, roaring, quarrelling, fighting, filching, stealing, cutting of Purfes, and cutting of Throats, as was not in the world again, fearing nor God nor man, slighting Laws, Statutes, Penalties, Stocks, Pillory, Prison, Gallows, Death, and Hell too, as if they

MODERATION. 53

they had been the Spawn of the old *Leviathan*, of whom it is said, he is made *without fear*; the Mother, for the Childrens sake, was called *Mystical Babylon*, the Mother of whoredoms and all abominations in the earth.

Some of her Children are professed *Atheists*, and deriders of all Religion, of the *Sadducean* Heard, believing nor Angel, nor Spirit, nor Heaven, nor Hell, regarding nor Law nor Gospel: Some again she hath taught and trained up to be the Inventers of new coined Oaths, prodigious Blasphemies, and worse then hellish Execrations, and *Preterplu-Satanical* Imprecations, out-daring Gods Justice and Patience, and dastarding Satan himself, yea a whole Legion of Devils, not one of them once saying *Dammee*, but all *Let us alone*, I beseech thee *torment us not*.

Sure enough their damnation liugreth not, who draw sin thus with

Cords, and damnation with Cartropes, and say, *Let the most High make speed*, that we may see him, and make hast, that we may know what *Hell* is : This I know, that when these wretched Souls are *excoriated*, and shall but begin to feel those torments, they will presently relent, and change their note, either seemingly to say their Lords prayer, *Let us alone now*, and torment us not, or to say their own backward, Lord *Un-Damnee*.

Others again are the Masters and Professors of the *Liberal Science of Carousing*, and prescribe the rules and method of drinking round by number and measure, till it be without either number or measure.

Others are devising new Games at Cards and Dice, and new wayes of cheating by them.

Out of this Family, as once out of that monstrous *Palladian Beast*, came out those that set *Troy* on fire; or out
of

of this Pit came those swarms of Locusts, Drunkards, Gamesters, Whorers, Epicures, Luxurious and Riotous persons, who darken the glory of *Feliciana*, and besides the devouring their own patrimonies, devour the fat and the best fruits and wealth of our Land.

All these called *Disobedience Mother*, and were looked upon as hers by all that knew them, having the lively *Image of the Beast in their foreheads*; others had it in their *right hand*, set on by the *right hand* of Justice; others had it in their *Noses*, by drinking too freely of *Madam Perne's Cup*; and others had a brand all their Face over, by tasting too oft of their Sister *Crapula's Bowl*; but all spake one Language, which was the *Language of the Beast* (used by no Nation, Civil or Barbarous, but themselves) every word an Oath, or a Curse, or prophane Scoffe and Jest at Scripture and Piety, or a *Belch* of *Baudery*, which some called a corrupt or ba-

stard *Hellenish*, but others, who had more understanding, said, it was pure and perfect *Hellish* Language.

I should have told you also, that *Disobedience*, after her second marriage, kept a common Inn (otherwise a common Stews.)

And as *Experience*, *Moderation's* Aunt and best Friend, kept her School, so did *Disobedience*, her worst *Enemy*, set up a School to increase her comings in; but with this difference, that all were made the better (even the worst) that came under her hands; so all were the worse (even the best) that came under the hands of *Disobedience*.

Many a fair estate was soon made away there, and many a hopeful person utterly undone and quite marred, that came to be acquainted with her, or any of hers.

She had six Daughters, to whom she

MODERATION. 57

she committed the carrying on of her Trade. The Eldest was *Madam Porne*, a Woman of person proper and handsom enough, but otherwise more common then proper, mighty gallant in her Dress and Apparel.

The Second *Donna Spatalosa*, a very lascivious Wanton and inticing Creature.

The Third *Mistress Crapula*, a fowl Beast, all Belly and Guts.

The Fourth *Bold Anaideia*, a confident and brazen-fac'd Slut, a Shameless and impudent Carryon.

The Fift *Donna Olympia*, lately come from the Holy Mother-See, where she had practised the same Art, with much success, for many years.

The youngest *Damofilla Blaudula*, a mighty fair tongued, smiling,

smiling, and bewitching Creature.

They lived all under the same Roof, and had their several Offices; their Lodgings are within, or over one another.

Blandula, the youngest, was to sit at the door, and watch and espy who went by, and what Passengers were fit to be called in; them would she invite to come and make choice of a Room, and tell them what Entertainment was to be had in the House: Being entered, she conveys them presently into *Donna Olympia's* Lodging, who, for her self, was richly adorned with Jewels taken out of the *Triple Crown*, and her Room was hung with the rich Hangings she had brought out of the *Vatican*.

After a short stay there, and a *Col-lation* given, and the *Curiosities* viewed and looked over (that came from beyond Sea) among which were
certain

MODERATION. 59

certain *Beads*, and *Medals*, and some *Images* of our Lady and other Saints, and a fair *Crucifix*, she desires them to go up stairs to Mistress *Anaideia's* Lodgings; Her they found at her Glass, curiously curling her Locks, and spotting her Face, with her naked Breasts, and her Chamber all round hung with many a *lascivious* Picture.

If then any one startled, and thought they had seen enough, and craved leave to return, they would all three tell them, there was more to be seen above, and they must not refuse to go up one short pair of Stairs and taste of their Sister *Crapula's* Cup; It was a Gilt Bole of old and clear *Circe*, a Liquor, whosoever once tasted was turned into a Swine at the *second* draught; then they would of themselves desire to go on and see all, and to behold *Donna Spatalosa*; She was preparing Bracelets made of her hair, and mixing Potions for Guests, that she had expected, and she came boldly

ly and saluted them, offering them the courtesie of the House; and tells them, they must not refuse to visit their eldest Sister, Madam Porne, whose Room would give them more content, than all they had yet seen: There sat she on a stately *Couch*, in rich array of Silk and Crimson Satin, all daubed with broad *Gold-lace*; her Face new painted; she was old and wrinkled, but her paint made her look as fair as a Rose and a mixture of Lilly; a fair Room it was indeed, hung with the richest *Arras*; and you would wonder to see what a *Cupboard* was there of *Plate*, and what a fair *Prospect* into all the Fields and Gardens round about: She presented them by the hands of her waiting Gentlewoman *Entrapeleia*, a smiling, merry and witty young Woman (all Jest and mirth) with a *Venus* Glass of Wine, and some costly Sweet-meats: But under the *Balcony* was a close *Trap-door* (discerned by few) over a deep Ditch and narrow Pit, called *Avernus*, into which, after

MODERATION. 61

a few short Amorous Embraces, she was wont to throw her Guests head-long, with the help of her Sisters, after they had first stript them of all they had about them, and they were never heard of more: Few, or none, that ever I heard of, that came once into Madam *Porne's* Clutches, ever came back again, or were seen alive, but sometimes a naked *Corps* was seen floating on the top of the Ditch: Only one escaped once, as *Lot* out of *Sodom*, to make the relation of their Entertainment; and he said, it was almost as great a miracle as his was; for he was fain to steal out at a back-door, which he found locked, but putting forth all his strength, he burst it open, and then came down a narrow pair of Stairs, very steep and dark, which few were able to find, and so got away, resolving never to come more there; for said he, had I stayed longer, or attempted to go back the same way I came, I had certainly been *snapt*: He would ever after call them, *the six fatal Sisters*, and would warn
all

all his Acquaintance not to come near them.

But enough, and too much of *Disobedience*, and I fear I have troubled the Reader, with this long Discourse of her and her Children, and their wicked pranks; and no wonder, for it is this *Disobedience* that hath troubled all the World, troubled both God and Man.

To return therefore to *Moderation*, the wayes both of the one and other *Litter* she could not chuse but detest; and for the latter breed, she never had so much as her *name* called in question to *favour* any of them; but when any of the former Race broke out into *Rebellion*, she could not help it; but watchful and jealous *Extremity* would have some hard thoughts of her, as if she had been an Abettor, whereas she was never so much as *privy* to any of their *Designs*, and whensoever she came to hear of them, was as forward as any to *declare* against

MODERATION. 63

against them, and to give her best assistance to suppress them; and whensoever any of the Sons of *Rebellion* and *Disobedience* were taken, and did receive condign punishment, she did heartily rejoyce, as having no such enemies of her own in that defiance, as those that were enemies to *God*, to the *King*, to *Religion*, and to her *Country*.

CHAP.

CHAP. X.

*Of the Pedigree and Progeny of
Politicus, no great friend to
Moderation.*

I Could give you a Relation of a third Person also, that lived in the midway between *Extremity* and *Moderation*, who was no sure friend to *Moderation*, yet can I not call him an *enemy* neither. His name *Politicus*; and a meer *Politician* he was; no body could tell of what Religion he was, neither *fish* nor *flesh*; as he loved not *Moderation*, so he cared not for *Extremity*; he hated *Disobedience* indeed to the very death, and was for that much to be commended.

He

MODERATION. 65

He came of the Ancient Roman Race, *Gallio* his Grand-father, and *Portius Festus* his near Alliance: *Politicus* was no bad Member in the Commonwealth, though none of the greatest Friends to the Church nor Churchmen, at whose Revenues he would sometime have a fling; no *Recusant*, much less *Phanatick*; scarce good *Protestant*, but of the *Epicene Gender*.

He was a *conformable*, quiet and peaceable Subject, and many ways useful and serviceable, being an extreme good natured man, ever loyal to his Prince, and true to his Country.

In times of Peace he had a Commission for the Peace, and was in Authority, and singular good service he did, and kept his Country in quiet and good order, executing Justice between man & man, & now & then he would put down some notorious ill *Ale-house*. In time of War he had a Com-
F mand,

mand, and kept his Souldiers in good discipline, from Robbing and Plundering, as severe as *Tamerlane* : But he never troubled his head about Religion.

If God Almighty had created man for no higher end, then to live in Civil Society, and to mind the things of this interior world, and this present life, there had been no better man then *Politicus*. But in as much as man, created in the Image of God, hath (as a more excellent nature and being then other Creatures, and more noble *Endowments*, so) a more excellent and higher end, *viz.* to seek, know, serve and worship God, and at last come to enjoy him, and have Communion with him; and that Religion and true Piety is the only way and means to attain that end; and that there is another Country to be looked for after this, He was much to blame for his coldness and indifferency in matters of Religion; many thought him little better then an *Atheist* in his heart,

MODERATION. 67

heart, though his life not much faulty:

He never exprest much zeal or regard to Piety, nor was he ever known to go to prayers by himself, nor much to look into his *Bible*: A piece of *Tacitus*, or *Livy*, or *Macbiavel*, he would sometimes discourse of, and their Observations he did seem to relish, as well as any in the Books of *Moses* and the *Prophets*: And for *Seneca*, and his *Epistles* of *Morality*, he did, in his Judgment, prefer them above, and did take more delight to read them, then all *Saint Paul's* *Epistles* of *Divinity*.

Several Children he had, both Sons and Daughters: His Sons, he gave them all a taste of good Literature, and gave them the breeding and education which was fit for Gentlemen.

68 *The History of*

His eldest Son was bred a Courtier, his name *Honorius*.

The second a Souldier, called Captain *Expolemus*.

The third a Physitian, who travelled *France* and *Italy*, and took his Degree at *Padua*, his name *Temerarius*.

A fourth he bred a Merchant, his name *Dolofus*.

And the youngest he made a Scholar, and a vain in Poetry he had, his name *Gelasus*, a marvellous witty and pleasant Gentleman he was, full of *Jokes* and merry Conceits, that he made all the Company mirth where ever he came. Civil Gentlemen all, but of the Fathers Religion.

His eldest Daughter he named *Honora*, her great Grand-mother was

MODERATION. 69

a Lady of Honour to Queen Bernice.

And her Sister *Phantasia* was waiting Lady to her Highness *Drusilla*, much about the same time, in remembrance of whom he called his second Daughter by her name.

And the third was Madam *Eulalia*; she could sing and dance rarely well, and had her French and Italian very perfect, and was well read in forreign Histories, yet had never read the *New Testament* over twice in all her life, nor the *Old Testament* so much as once.

Eudoxia, the youngest, was the tallest and handsomest Woman of them all; an absolute *Beauty*, and of so rare a temper you could never anger her, and of so graceful a *deport*, that she took all persons: Had you seen her at Church, which was but seldome, you would think you saw a *Saint*; would you be serious at

other times, she would be *serious*; would you be pleasant, she would be as *facetious*.

Goodly Ladies they were indeed all four, and as great Gallants as were either in Court or City: But to tell you how they spent their time, and what was their employment, would be a strange story to tell our Grandmothers, were they alive again, and much more strange to the old Christian Ladies that lived longer before them: Their *morning* was all taken up with *Dressing, Painting, Powdering*: The *afternoon* usually spent in *Visits*, or a *Play-house*; and at *night* a *Pack of Cards*: These were the Books they were most read in, and had them more in their hands, then either *Bible, Sermon, or Prayer-book*; and indeed all of them did more frequent the *Play-house* then their *Parish-Church*, the *Prayer-house*, and were more attentive there then here: Twice or thrice a moneth was fair to come to *Church*; but at a *Play* three or four times a week

MODERATION. 71

week was ordinary: To Church they came to *see* and to be *seen*, and that usually when Sermon or Prayers were half ended; but to the Play-house they went to *learn*, and came in with the first, and staid it out without tediousness, as never thinking a *Grace* or *Sermon* too short, or a *Play* too long.

Rabbi *Ben-Johnson* was highly in their Books, and they more versed in his Writings, then either Rabbi *Ben-Syrach*, or Rabbi *Solomon*.

But in as much as *Politics* was no profest Enemy to *Moderation*, but wisht her as well as he did *Extremity* (he cared for them much alike) we will let him go, wishing that the State may never have cause to fear any *Enemy* more, nor the Church and Religion need a *Friend* less.

CHAP. XI.

*Of the Marriage of Moderation,
her two Husbands, and Children
by them.*

NOW to return to the *Marriage of Moderation*. Her Brother *Philodike* would fain have brought her to Court, and have her married to one of his own Rank, a Privy Counsellor of State, as knowing full well, how much more good he might do, being assisted by such another *Privy Counsellor* in his own *Bosom*.

But her Brother *Philotheos* was earnest for a *Church-man*, his old Acquaintance, bred with him in the same Colledge, and his Chamber-fellow (somewhat his *Junior*) Doctor *Eusebius*,

MODERATION. 73

sebius, and now also settled near him in a competent Living; a Grave and Reverend Minister he was as any in all the Country, an Orthodox and able Divine; to him the motion was no sooner made by the Brother, but he presently embraced it, both in respect of her singular Vertues, and of the Alliance to her Brethren. Soon after they were married, and most happily they lived, beloved of all the Parish, and honoured of all that knew them (Gentry, Clergy, and others;) but long she enjoyed not that happiness, for her Husband, being a sickly man, and worn out with his Studies and painfulness in preaching, was taken away, to her great loss, and grief of the Country, and she left a sad Widdow, big with Child, of which she was after delivered, whom she called *Settlement*; as sweet and hopeful Child as ever Woman bare, had he lived, but he dyed in his Cradle.

After some good space of time, her Brother *Philodike* desired she might
be

be married to a *Statesman*; and he was intimate with an Honourable Privy Counsellor, whose name was *Philodemus*; to him he recommended his Sister, and to him she was married, to his great contentment, and of all the Court besides: He lived not long with her neither, being aged when he married her, and left her with child again of *Twins*, who only lived to be christened: They were two Sisters, as lovely Babes as was ever lookt on, their names, *Peace* and *Plenty*, who dyed soon after their Father.

CHAP. XII.

Of the Trouble and Grief of Moderation : Her last Will : Her Heir : Epitaph.

ANd being now a Widow again, as seldom one Cross or grief comes alone, both her Husbands, *Eusebius* and *Philodemus* (and the Children by them) being dead, who would suffer no injury to be done her while they lived, they so dearly loved her. It fell out afterwards, that some of her envious Neighbours, who bare her no good will before, though she never did them the least wrong, would be offering her many an affront, and ready to pick any Quarrel with her.

A poor *Widdow* is ever like the gap broken in the hedge, soon trodden down, and old Friends now were grown Strangers and, which went nearest to her heart, her two Brethren, who were wont formerly to support and countenance her in every thing, that was just and reasonable, were now under a Cloud: *Philodike* for appearing in a Cause, wherein Innocency had been oppress'd had he been silent (as his Grand-father *Joseph* and his Uncle *Nicodemus* had done before him) incurred the displeasure of some great Ones, who procured his troubles; and *Philotheos* for being now and then some hat plain, and a little smart in an Use of *Reproof*; at both which she was inwardly grieved in her mind (and they being under restraint, or else keeping their Chamber by reason of their Age and Infirmities) though she had learned to endure any thing, and was never forward to stir or move in her own private Cause; yet when she saw her two Brethren concerned in point of their

their

MODERATION. 77

their *Honour* and Reputation, and the Publick more in point of *we fare*, she could not for her life sit still, but presents an humble and modest *Petition* in their behalf, which was but this, that they might come to a fair hearing; and when matters should be rightly understood, if they were found Offenders, she desired no favour for them; she desired no more, and expected, at least, the might have been called in, and spoken to, or her *Petition* read howsoever: But when no admittance could be obtained for *Moderation*, and instead thereof Taunts and Reproaches sent after, and told withall, that if she moved any further she should be secured (her old friend *Extremity* was then *Door-keeper*, and to be sure would do her no good office, and she it was gave the answer, and it is thought of her own head:) *Moderation* took it so to heart, that she never joyed her self after, nor had any delight to go abroad, but lived retired in her private Lodgings, and gave her self to her
Devotions,

Devotions, and not long after departed this life.

The news whereof no sooner came to the Brothers hearing, but it struck them to the very heart, that they both of them departed the self-same day, not willing to *out-live* their Sister *Moderation*. Never was the like heard of by all Relation, that two Brothers and Sister should all three dye in one day (but they had loved most entirely, as if they all had but *one Soul*) and they were all three buried together in the same Grave; the same Grave it was, wherein *Eusebius* and *Philodemus*, the two Husbands, and *Settlement* the Son, and *Peace* and *Plenty* the Daughters of *Moderation*, had been laid before.

Now was both Court, City and Country full of Lamentations for the death of three such eminent Persons; neither were the two Brethren more lamented, then was sweet and all-contenting

MODERATION. 79

contenting *all-pleasing Moderation*; only *Extremity* rejoyced extreamly at the death of *Moderation*; and *Disobedience* rejoyced as much at the death of *Philodike* and *Philotheos*.

Philodike was most lamented at Court by the Grandees, Sage Statesmen and Patriots, for his grave advice and equal administration of Justice, whereby the general Peace of *Feliciania* was preserved.

Philotheos was most lamented by the Clergy, and such as were learned, and able to judge of his Elaborate Tracts, his Solid and Learned Sermons, and his great Prudence in Ecclesiastical Affairs, whereby the Cause of Religion, and the Peace and Honour of the Church, had been maintained and preserved. But as their names were above the understanding, so was their worth above the cognizance of the *Vulgar*.

But

But as for *Moderation*, all knew what she was well enough; all *Felicians* had heard and talked much of her all the Island over, as good a Subject as could live under a Prince, a true *Daughter* of the *Church*, and a *Mother in Israel*; and bewailed she was both in Court, City and Country, by Man, Woman and Child, young and old, simple and gentle, because all understood she had no interest but the publick good, and desired favour and protection only for such, as should be judged worthy to live in any well-governed State in the World: And the more lamented she was, because she dyed without *issue*, and left none of her name behind; yet being sick, and knowing she was now near her end, she made her Will, and sent for a *Kinswoman* of hers, named *Repentance* (a *Kinswoman* once removed) younger sister to *Consideration*, dead before, and her she made her adopted Child, and sole Heir and *Executrix*; who so sadly took her death, that she was not only *Close Mourner* at the

MODERATION. 81

the Funeral, but went in mourning to her dying day, and could never get *Moderation* (*dear Moderation*) out of her mind.

Never was the Lady *Dorcas* more lamented, and her recovery more desired then was this Ladies: And very remarkable it is, though it be against the Religion professed in *Felician*, to put up any Prayers for their best Friends when dead, yet did all pray for *Moderation* when she was dead and gone, and the most Religious, the most *heartily* of all others, and so do to this day; yet not for the *resting* of her Soul, but for her return or *Resurrection*, of which they have a stedfast belief and full expectation, grounded on an old *Prophecy*, whereof I shall tell you more anon. And seldom did any come near her Tomb, but they bedewed it with their Tears, over which, as I remember, was Engraven in a Latine Character,

The History of
Hæu placide obdormit Veneranda
Matrona Moderatio novam
expectans Resuscitationem
ante novissimam
Resurrectionem.

And under it was this Epitaph,
 written in that Country Lan-
 guage,

Here lyes Intombed Matron Modera-
tion,

True Friend of the Church, Joy of
the Nation;

Her worth to few was known

Until that she was gone:

No Issue great or small,

This the saddest of all.

All ye friends that look on,

Pray for Moderation.

Long may she not stay, let the next
Generation

See out of these Stones rise a New
Moderation.

And

MODERATION. 83

And to see what good Prayers can do ! Not long after, when you would have thought she had been quite consumed, *Moderation* did revive, and her Spirit did return, yet not into the former Corps (that had been too great a Miracle for this latter Age to believe) but as *Moses* Spirit was once transfused into seventy others, so did her Spirit return, and was transfused, and did enter into many more, and made a happy change in them; They were now so many *new Creatures*, which made the Author, and many others, sing in the words of that famous Verser,

*Jam nova Progenies Cælo dilabitur
alto.*

There dropped down from Heaven
high,
Of Mankind a new Proge-
ny.

G 2

Yea,

Yca, and which was the wonder of all, and you will hardly believe it, even *Extremity* her self was changed, and endued with another spirit, as the next Chapter will inform you.

CHAP.

CHAP. XIII.

*Of the wonderful change wrought
in Extremity, and the occasion
and means of it.*

BEfore I make an end, I shall tell you what became of *Extremity* and *Disobedience*: *Extremity* made a happy end, repented, reformed, and dyed comfortably; *Disobedience* lived obstinately and dyed miserably, and who could look for other?

Extremity, as I told you before, was the only Enemy that *Moderation* had in all the world, and had hated her extremely while she lived; and she the only Person that rejoiced, and indeed she insulted at her death.

But this Enmity lasted not always ; for, as God would have it, within a few years after *Moderation's* death, *Extremity* fell into a fit of Sickneſs, and a happy Sickneſs it was to her, (her *Extremity* was *Graces Opportunity*) ſhe was ſore handled : An ordinary Diſeaſe it was not , but ſhe was in great extremity and pain.

The Phyſitians, who were ſent for, were at their Wits end, when they ſaw her : They perceived her trouble lay deeper, and concluded, by all Conjectures they could make, it was ſome inward trouble or grief oppreſſed her : And being much preſſed by them, to declare whether it were ſo or no, ſhe confeſſed at laſt it was ſo indeed, and that ſhe was much troubled in her *Mind*, and could get no reſt.

It was about her former courſe of life, and her many ſins ; eſpecially ſhe ſaid, one thing lay heaviest upon her
above

MODERATION. 87

above all others, which they were long ere they could get out of her; yet she was observed by them that watched with her, sometimes, between sleeping and waking, to mutter to her self, and they could overhear her now and then, and her talk was of *Moderation*; and many times she would start of a sudden, and look agast, and bid the *By-standers* look about, and tell her if they saw any thing; and sometimes would ask them, if they saw not *Moderation* there. Once she lay, as in a *Trance*, and seemed to them to pray and call upon God for mercy: At another time she would cry out of her self, and her former miscarriages, saying, Ah! vile *Extremity*! Ah! sinful wretch *Extremity*! Ah! cruel *Extremity*! And once she told one of her Maids, that *Moderation* had appeared to her in her sleep, all clothed in *white*, and with a smiling Countenance asked her, what reason she had to be so bitter an Enemy to her, who had never done her wrong in all her life?

life? and now she was dead continued her Enmity to her Friends: Told her, she was sent to admonish her to repent, and amend her wayes, then should she be a happy Woman.

This did much run in her mind, and she would often say, O! that *Moderation* were alive again! All the World should see, I did not so much hate her before, as I should now prize and love her.

She would often wish also, that *Eusebius* or *Philotheas*, the Husband and Brother of *Moderation*, were now alive, that she might manifest what respect she bare them, and that in her distress she might ease her mind to them, and receive some comfort from them, which she thought was not possible for her to have, but from the hands of some of *Moderation's* Friends,

Then

MODERATION. 89

Then she began to make enquiry, what able and discreet *Divine* there was, to whom she might *unbosom* herself: And was told, there lived not far from her, a choice and prudent Minister, named *Agathophilus*, one well experienced in Cases and perplexities of Conscience, and one mighty tender in dealing with a troubled Spirit (a chearful and comfortable old Man he was, and a great cherisher of every Spark of good, were it never so little) and for that he had his name given him.

Extremity had never been acquainted with him before, although they lived not far the one from the other (nor indeed with many other *strict* Divines, whom she had looked upon, for the most of them, formerly, as a company of *Soure* and *discontented* persons) for him she presently sends, and he came immediately, and she at first sight of him was ready, somewhat like *Cornelius* to Saint Peter, to
rise

rise off her Couch and fall down upon her knees to him. He asked her how she did? what was her grief? She confessed she had been a grievous sinner, and had much offended; but one thing there was, which she had hitherto concealed, but now she would hide nothing from him; one thing there was, that troubled her more then all the rest; she had been a bitter Enemy to *Moderation*; and now she saw plainly (the Evening of Sicknes is the Morning of Light) that she had been much mistaken in her, and feared she had much to answer for her *uncharitableness*; she had alwayes looked upon *Moderation* with an evil eye, as if she had been the vilest Creature alive, and thereupon had hated her to the death; but now she was quite and clean of another mind, and did think she was as good a Soul as lived, and the most innocent, and saw that she was a better Christian then her self; wishing, with all her heart, that when she dyed, she might change places with *Moderation*.

MODERATION. 91

on; and were she now alive again, she would shew her all the love was possible: This and much more she confest, and the Tears gushed out when she mentioned these things; and oft-times would lift up her eyes to Heaven and pray, God forgive me my bitterness against *Moderation*.

And another thing she charged herself withall, which she thought made her more inexcusable, and she said, she had never thought of it till in this her sickness; and that was this; she had been formerly under the hands of cruel *Oppressours*, and could not help herself; and indeed she had had *hard* measure, but it was not from the hands of *Moderation*, nor any of her Friends, who could only pity her, and were troubled to see it; but by other hands as *extreme* as *Extremity* her self: Schollers have a saying, *One extremum is most opposite to another*: But then she had promised, and made a solemn Vow, that if ever she should
come

come out of her sufferings, she had learnt to pity sufferers while she lived, and should never countenance *Violence* again; yet since she had been in that good condition she now enjoyed; and *Moderation* she acknowledged had not been backward to contribute her best assistance for hers and the common benefit; she had both forgotten *Moderation*, and her own former Vows and Promises: And here she burst out into Tears atreth.

Agathophilus seeing her in such an Agony, tell to comfort her, yet told her, she had been much to blame for her former *Violence*; but seeing she was now so true a *Penitent*, and so changed in her mind, as she declared, he bad her not fear, her case was no wayes *desperate*; and to confirm her, he told her further, that in his Experience he had met with the like before, and could give her many Scripture *Instances*.

MODERATION. 93

He would not tell her of *Manaf-*
es (he said) and what he had
 done , yet found mercy , for his
 Case was quite beyond the *Line* , and
Eccentric to her Relation she had
 made.

But he could tell her of divers of
 no mean Quality , whose Names and
 Stories are no wayes *blemished* by it,
 that had been *drawn aside* sometimes
 as she had been : As *Darius* , a *Me-*
lian King ; and *Abasuerus* , the *Per-*
lian Emperour (some part of whose
 Story is recorded by a Sacred Pen)
 whose good Natures had been
 wrought upon , by the *solicitation*
 of some mis-informers , to pass some
Acts , severe enough , against some of
Moderation's Ancestors ; yet upon
 further enquiry and satisfaction ,
 gave a check and stop to further pro-
 ceedings , repealing those Acts , and
 receiving into highest favour such as ,
 by mis-representation , they had been
 whetted against ; nor was it ever
 imputed

imputed to them as a note of *Inconstancy*, that they had rescinded such *Acts*, but is the brightest *Star* of *Glory* that shines in their *Story*.

And for your Father, *Saul* the *Second* (said he) of ever blessed *Memory*, that famous *Saint* and *Martyr*, I need not tell you what the former part of his *Story* was somewhat like yours, by your own relation: But he had been outrageous when time was, not only hunting *Moderation* out of house and home in her own *Corporations*, but persecuting her and her followers into *strange Cities*; yet did he not only find mercy, but for his memorable change and *Piety*, afterwards hath his Name set down among the *first Three*.

He was content to take the *Taunt* of *Heretick* at the hands of *Tertullian* and of a *Mad. Phanatick* at the hands of
Festus

MODERATION. 95

Festus afterwards, he was so much altered.

The like; I trust, said he, will befall you; whose former dayes, by your own confession, have been like his; that your last end will be as his also; and if you continue in this good mind, you will hereafter come into the same estate he is possessed of; for which purpose I shall ever pray for you, and, if you please, am now ready to pray with you—— which accordingly he did before they parted.

She was not a little comforted and settled in her mind, after her discourse with *Agathophilus*; and soon after she mended apace and recovered, lived many a day after, and made an happy end.

And to testify the reality of her change (not long after this ill Fit she proved with Child, and when she

she had gone her time she was delivered of a Daughter, and would have her called *Mitigation*, her elder Daughter being dead a little before, whose name was *Violence*, and upon her Death-bed she made it her last Request, to some of *Moderation's* Acquaintance, that her Daughter might be brought up with their Children, and if she lived to be bestowed in marriage, it might be to one of that Family, which she desired above any thing in this World, as being verily perswaded, *God* had a blessing in store for that *Family*, then should she dye in peace.

And so it came to pass as she desired, for *Mitigation* was married to a near Kinsman of *Moderation's*, called *Philallellos*, the loveliest Person in the World: He was all *Love*, and nothing but *Love*, and so much his name signified when it was given him, and he made it good.

And

MODERATION.. 97

And now can it not be expressed, what joy this Marriage caused all the Country over; for by this means, those two great Families, of *Extremity* and *Moderation*, were united, which, while at enmity, had divided and distracted all the Neighbourhood.

Of the which memorable Sickness, Repentance and Recovery of *Extremity*, and her change, and the Marriage of her Daughter, one made this following Verse, which though a plain and homely one, I thought fit to have inserted.

*Extremity was sick, and hard it is
to say,*

*In what extremity Extremity then
lay,*

*Troubled much in mind about Mo-
deration,*

*Whom she had pursued with much
Indignation.*

H

Extremity

Extremity recovers, and a while
after

Into Moderation's Stock marries
her Daughter.

They being made Friends, the World
was well amended:

Mitigation survives, Extremity is
ended.

CHAP.

CHAP. XIV.

*Containing a digression of the
Author.*

I Am not ignorant, that many will look upon all this that hath been said of *Extremities* Sickneſs, trouble in mind, and Repentance, to be but a Story, no more then *Moderation's* riſing again. I ſhall not go about to impoſe upon any man a belief of what he diſlikes, but leave every one to think what he pleaſeth.

Only it is certain, that *Philallelos* and *Mitigation* made a happy match, and many there were that gave them Joy, and wiſht they might live many

a good day together, and have many good Children between them, and hoped there would be much more Love among all the Neighbours, then there had been for a while before: And, whencesoever it came, it was observed there was a fresh breathing of a Spirit of Love all over the Land, as if serene *Zephirus* had blown away all the former Storms and Clouds, and presented Men with a milder Air to breath in; and the content that most had in their hearts and their hopes, were legible in the chearfulness of their *Countenances*. But what the secret causes of this alteration and reconciliation between *Extremity* and *Moderation* were, is too deep a Mystery for *Hesychius Pamphilus* to penetrate. Only I shall relate to you, what were the several Conjectures of several Persons, who would, as they pleased, assign their several apprehensions, which might produce this happy effect.

First,

MODERATION. 101

First, This is not to be concealed, that the *Inhabitants* of *Felicitina* are a people above any in all the World beside, next to the *Word of God*, given much to the observation of *Divine Providences*; and they had taken notice, that after some hard dealing with *Moderation*, many disasters had befallen that Island (which though it were too high presumption to give the reason of, yet is it but piety to take notice of) as the Apparition of some prodigious *Comets*, which amazed the Spectators, and were seen in that Island (whether one and the same, or two, or three) for about six moneths together, followed with a sweeping *Pestilence*, which took away an hundred thousand out of the *Capital City*; and the same City, the year following, consumed with *Fire*, for the greatest part of it; and during all this time, a chargeable and doubtful War with potent Neighbours, con-

a good day together, and have many good Children between them, and hoped there would be much more Love among all the Neighbours, then there had been for a while before: And, whencesoever it came, it was observed there was a fresh breathing of a Spirit of Love all over the Land, as if serene Zephyrus had blown away all the former Storms and Clouds, and presented Men with a milder Air to breathe in; and the content that most had in their hearts and their hopes, were legible in the chearfulness of their Countenances. But what the secret causes of this alteration and reconciliation between *Extremity* and *Moderation* were, is too deep a Mystery for *Hesychius Pamphilus* to penetrate. Only I shall relate to you, what were the several Conjectures of several Persons, who would, as they pleased, assign their several apprehensions, which might produce this happy effect.

First,

MODERATION. 101

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suming what Lives the Pestilence had spared, and what Treasure had escaped the Fire. *Dreadful and amazing Judgments* all.

With the pious sense whereof, many of the Islanders being duly affected, began to reflect upon themselves, as sometimes the *Patriarchs* did, in a day of their distress, and said, *Are we not guilty concerning our Brother, because we saw the anguish of his Soul, when he besought us, and we would not hear?*

Others there are, that, next to the Goodness of God, ascribe it principally to the Native and *large-hearted* Clemency and Prudence of the *Prince*; who having observed how patient and silent *Moderation* had been under her Tryals; and moreover, when some unquiet Spirits had been formerly stirring at home; and during the time of that
War,

War, that was then afoot with the Neighbours abroad, *Extremity* it self could not find the least *defection* in *Moderation* from her wonted constant *Fidelity*. Thereupon the prudent Prince said to his people, as formerly another Prince had said to his, concerning the Family of *Jacob*, Behold, these men are quiet and peaceable, let them dwell in the Land, and trade therein; behold, the Land is large enough, let us make Marriages with them, and take their Daughters in marriage with our Sons.

Others again said, it was no more but this; the good hour was come, wherein God would bring *Moderation* out of her Troubles, as he had done *Joseph*, who had lyen in disgrace under some foul Accusations, till the time that his Word came, the Word of the Lord had tryed him; then the King sent and loosed him, the Ruler of the people,

ple; and let him go free: And the rather, because he had been ~~in~~ formed by some about him, that he had skill in opening Divine Revelations, and might be of great use in preventing a (spiritual) *Famine*.

Others again, that it had been with the Daughter now, as it was with her Father *Hyperzelotes*, both in his first and last: Time and immediate inspiration from God, had wrought this blessed change in him; who, after his intemperate zeal spent against Moderation, became now her great Friend, Patron and Advocate, and then the most glorious Champion for Truth, Piety and Charity that ever was, and a most Eminent Instrument of good to the universal Church; after which, it is observed by a Sacred Pen, Then had the Churches rest in all Judea, Samaria and Galilee, and were edified; and, walking in
the

MODERATION. 105

the fear of the Lord, and in the Comforts of the Holy Ghost, were multiplied. And in all the Churches, where Tidings came of this blessed change, They glorified God in him. The like was now done in all Feliciania.

Howsoever it was, and whatsoever may be thought the cause, it becomes not Pamphilus to determine; but all remembred, what a Blessed, Peace-making, and Great-Uniting-Monarch of a famous Island, had given for his Motto upon his Coin, *A Domino factum est illud, & est mirabile in oculis nostris*: This was the Lords doing, and it is marvelous in our eyes: who had united Kingdoms, formerly divided, and at enmity; and said, the like had befallen them; and therefore desired God might have the whole glory and praise ascribed to him.

Only

Only this is certain, nothing could have been done more to the general satisfaction of the sober sort of Men in the Island, to raise up their hearts in the highest praise of God, and to the greatest measure of thankfulness to so *Gracious* and *Prudent* a Prince, and to the cementing of Christian Love and mutual good Affection all the Island over (only *Disobedience* was much discontented; and looking scornfully out at a Window (as *Michal* once, when all *Israel* were in their highest joy at a great *Festival*) and shook her head:) So that *Israel* of old did not more rejoyce, when the King had brought the *Ark* out of a *private* House into *publick* again, and appointed it a fixed Station; or when the Son of the same King had newly *Dedicated* the holy Temple; it being set down in their sacred Stories, that both these Princes blessed their people, and they were again blessed by their people: And the conclusion of the Story of the latter

MODERATION. 107

latter was this ; after his Devotions ended , *He sent away the people , and they blessed the King , and went into their Tents , joyful and glad in heart , for all the goodness the Lord had done for David his Servant , and for Israel his People .*

CHAP

CHAP. XV.

What became of Disobedience and her Children, they being quelled and reduced, what a happy World followed, according to an old Prophecy.

NOW, when we shall have dispatched *Disobedience* out of the way, our work is at an end; we shall therefore tell you what became of her, now there was no other Enemy to be suppressed; And would we could say, she came to the like good end *Extremity* made: But it was never likely. —

She

She was not of like Temper and Spirit as *Extremity* was, ever to be touched with any sense of *Honour* or *Conscience*.

Extremity was of a *Generous* Spirit, and *Noble* Education, and ever bare a true Love to her Country; only too too *passionate*.

Disobedience, on the other side, was of a dogged, surly and unquiet Spirit; nothing could please her, neither could she well tell what she would have, only fretted at the times, and her own private condition.

But now those great Families of *Extremity* and *Moderation* being united and allyed, there was no fear of any considerable disturbance *Disobedience* could make. And to make sure, and timely to prevent any mischief that any of the *Children of Disobedience* could hatch or devise,

devise, *Extremity* and *Moderation's* Friends agreed, with their united Forces to fall upon them: And they being within a short time after up in Rebellion, it was the Lot of a Party of *Extremities* Forces to give the first charge, who scattered the body, and took some of the chief Heads, and made them Examples; and *Moderation's*, with their Party, took some others: And both agreed, to the terror of the rest, to send them bound to their Father *Ab-salom's Oak*, drawn backward in his Chariot by his *Mule*, whom when she carried thither, and had left them safe hanging by the head, between *Heaven* and *Earth*, upon a *three-forked Branch* (the *Wood* devoured more that day then the *Sword*) the lightened Beast went away from under them, leaving them hanging.

Some of the rest that were taken stragling, were made to go on Pilgrimage

MODERATION. III

grimage a foot to the *Oak of Reformation*, a Tree which had formerly done good service on like occasion in the dayes of their fore-fathers: And because this Tree was somewhat higher then the former, they were fain to climb, or else to be lifted up to it, and presently after, the kind Earth, to rid the World of them, *opened*, and they were *swallowed up with the Congregation of Abiram*.

The Heads being taken off thus, the rest submitted, and fell to hard Labour; all save a few desperate ones, who seeing they could do no *more good* on it (others call it *mischief* and wickedness) fled the Island: Only some (too many of them too) of the latter brood of *Disobedience*, the *Hectors* and *Tories*, the Drunkards, Whoremongers, and other vicious persons, remained sculking in Corners, and harboured in wicked houses, whom
it

it is hoped, the good and whole-
some *Laws* of the Island (for there
are no better any where) and *due*
execution of them, may, in time,
reduce from the evil wayes of their
Mother *Disobedience*; then no Na-
tion in the World more happy, and
may well be called *Felician*a, or *Eli-*
siana for ever.

But already all *Storms* were scat-
tered, and an happy *Calm* follow-
ed, and there seemed to be a new
World: The *Island* was settled,
Armies disbanded, every Man sat
under his own *Vine and Fig-tree*,
eating, drinking and making merry,
as in the *older World*, or in the
Halcyon and *Golden* dayes of *Solo-*
mon's Reign, rejoycing, that *Mercy*
and *Truth*, *Righteousness* and *Peace*,
Extremity and *Moderation*, had kis-
sed each other: And the *Primitive*
times did seem to be returned,
wherein they did eat their meat
with gladness and sing'eness of heart,
praising

MODERATION. 113

praising God, and having favour with all the people, and the Lord added to his Church dayly such as should be saved. And all good Men prayed, long may Extremity and Moderation be friends, or rather, no more Extremity, but alwayes Moderation.

And then many could remember, there had been an old Prophecy, which their Fathers had told them (foretold many a day agoe by a holy Man) which was now fulfilled, and was to this effect.

*Moderation shall Revive, Ex-
tremity shall Cease,
Disobedience stoop to Reason,
All end in Peace.*

The Envy of Ephraim shall cease;
Ephraim shall not envy Judah, nor
Judah vex Ephraim.

*Te Duce, signa manent sceleris
 vestigia nostri,
 Irrita perpetua solvent formidi-
 ne terras. Virgil.*

Glory to God in the highest, on
 Earth Peace, and good will
 amongst Men.



Mode-

Moderation

Moderations Receipt,

(taught her by her

Aunt Experience;)

Sovereign to cure any
Distempers in the Church, especi-
ally inward in the Bowels & as
also of excellent vertue
against a Rupture.

Blest Soul! she taught
how to secure
The Church. 'Twill do,
if put in ure.

Moderation's
A Pound of Piety the
singles;
As much of Charity then
mingles:
Zeal bruised with Know-
ledge next she takes,
(Two Pugils a rare
Compound makes)
Then tops of Prudence,
and the Pith
Of Elder Faith, Stale
Truth, therewith
A I A

Receipt.

A good handful of *Hu-*
mility,

Some mild *Forbearance,*
Unity

In Matters *Mayn*; Opini-
ons *New,*

Leaves, Roots and Stalks
away she threw;

And to make sure it
shall Digest,

Loyalty sweetens all
the rest.

Receipt.

A good handful of flin-

some and Forbearance

in Matters Maye Opini-

Leave Roots and Stalks

And to make sure it

shall Digest

the rest

THE



THE
Outlandish Names
IN THIS
DISCOURSE
ENGLISHED.

A Baddón, and Apol-
lyon, Names giv-
en in Scripture to Satan,
signifie a Destroyer.

I 4 Aga-

Names

Agathophilus, a *Lov-
er of Goodness or good
Men.*

Anaideia, *Impudence.*

Afotos, a *Prodigal or
Riotous person.*

Avernus, a *Lake put
for Hell.*

Blandula, a *fair spo-
ken Woman, or a Flatte-
rer.*

Ben-hagios, an *holy
Son.*

Bar-

Englified.

Bar-Jonah, *the Son of
the Dove.*

Crapula, *Drunken-
ness, or Excess.*

Circe, *a Witch, whose
Cups turned men into
Swine.*

Donna Olympia, *a
Roman Lady, who lately
managed all Affairs for
the Pope, at the Court at
Rome,*

Donna

Names

To Donna Spatulosa, a
lascivious Lady.

Dolosus, *Subtle, or*
Crafty.

Eulaleia, *a well-spoken*
Woman.

Eudorla, *Comeliness,*
or making a fair shew.

Eupolemus, *a good*
Warriour.

Eusebius, *a Godly*
person.

Eutra.

Englified.

Eutrapeleia, *Festing,
or Merriment.*

Feliciania, *an happy
Island.*

Gelasius, *one given to
Laughter.*

Hyperphiladelpho-
tus, *one exceeding loving
to the Brethren.*

Hyperzelotes, *exces-
sively zealous.*

Miso-

Names

Misoponos, *one that
bates labour and pains.*

Phantasia, *Pomp, or
Gallantry.*

Philautos, *one that
loves himself.*

Philallelös, *one that
loveth others.*

Philedonos, *a lover of
pleasure.*

Philodemus, *a lover
of the people.*

Philo-

Englified.

Philodike, *a lover of Justice.*

Philotheos, *a lover of God.*

Porne, *a Harlot.*

Probation, *Tryal.*

Temerarius, *Rash, or venturous.*

F I N I S.

Englished.

Philodike, a lover of

Justice.

Philosophy, a sort of

64

Pointe à la Pêche

Proprietor



10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846,

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